

DISCOVERY
OF THE
WISDOM from Beneath,
AND THE
WISDOM from Above.

OR,
Difference betwixt the two SEEDS,
one after the *Flesh* and the other after the *Spirit*.
WITH

The meeting of God after the *Spirit*; and the
meeting of the world, who live in outward Forms of
Law and Tradition, not knowing the only true
Wisdom revealed in his Son, and thus by the
want of Power, which enables them to differ
from the world, and those that have the true
Wisdom, and wear the power thereof.

The finally of the *Spirit* rising in the hearts of the
Children of disobedience, discovered.

And a warning to all that care on in darkness,
ignorance and the judgment that is due to all those
that will not take counsel of the Lord, but turn the
Grace of God into wantonness.

And a warning of the world, whom the world scornfully
rejects, and calls a *Quaker*, who is a witness for the
fulfillment of the Truth in *Opposition* to the world.

JAMES NAYLER.

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RECOVERY

OF THE
WISDOM OF THE BIBLE

AND THE
WISDOM FROM ABOVE

OF THE
RELATIONSHIP BETWEEN THE TWO TESTAMENTS
WITH

A
DISCUSSION OF THE
RELATIONSHIP OF THE
WISDOM OF THE BIBLE
TO THE WISDOM OF THE
WORLD
AND THE
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WISDOM OF THE BIBLE
TO THE WISDOM OF THE
WORLD

Discovery of the first *Wisdom* from beneath, and the second *Wisdom*

from above, or, The difference betwixt
the two *Seeds*: the one after the *flesh*,
the other after the *Spirit*. I.

*Wisdom from beneath which leadeth into
bondage, and the Wisdom from above which
leadeth up into perfect liberty, where there
is freedom and communion with the Father
and the Son.*

DEAR friends, all made your guide within
you, even the pure light of God, which
beats against all your ungodly
waves, ungodly words, thoughts, works
and worships, which are after the world,
and leads you without from the Lord
your guide, for what stands in outward
things, devised in the will and brain which
is created from God, kept out of the King-
dom of the Father, will lead liberty, leads out to visible
and feel upon dust, which is the Serpents meat,
and leads to be fed with that which is Eternal,
your wisdom which is natural, for the natural man
receives

receives not the spirituall things of God, for that he
 never know God which stands in the will of man, but
 pure light in you and perfecting, and if you have
 light within, you shall see that which is the flesh
 makes appear to be evil and to be cast off. Then the
 which stands in mans wisdom, makes a cover for
 abide still, and thus the flesh is flesh against the spirit, and
 wisdom which ariseth out of the earth opposeth that
 from above, and call it good and good evil, and the
 upon that nature, you can have no peace while that nature
 from hence comes all your troubles and darkness, which
 because that eye which is open to the visible objects, and
 you are shut out of the Kingdoms which consist in immor-
 nesse, peace, and Joy in the holy Ghost, but were that
 pluckt out, and you turned within to see with that eye that
 single, then the whole body would be full of light, and
 in that light, it will shew you a path, that leads to pure
 Holinesse, without which none shall ever see the Lord: And
 will let you see a Law written in your hearts, even the
 Law of the new Covenant, which is a Book sealed with the
 wisdom of the World, and none can read it but the pure light
 that gave it forth, which light as it ariseth in you, it will open
 all Parables and read all Scriptures within you in your conscience,
 and so you will come to the Unitie with all Saints in heaven,
 and so come to Christ the first born, even to the immortal
 company of Angels, to the spirits of just men, and so come
 and to God the Judge of all, where no Sinners will ever
 ever come, and that Law being laid open, will shew you
 carnall minde, when it would run forth, and the Spirit
 appear, who will passe true judgement upon all things
 within you, and a separation will be made between
 om and the vile in you, and you will be made
 what leads to obedience, and what leads to disobedience,
 here is your true Teacher whereby all shall be taught of
 as teach the Scripture, and minding this light it will shew
 Crosse, to be dayly taken up, whereby all the unfruitful
 must be crucified, for all must be brought subject to the
 even the most rebellious and disobedient in you, for he will

of Kings; and that which hath captivated the pure in
 heart, for now the Lord is risen to dis-
 solve them that are at rest, yea woe to them that
 are at rest, for he is risen who is to rule all Nations with
 a rod of iron, and to deliver the oppressed, and to set open the
 prison doors, and to set the prisoners free; that they may serve
 him, even the name of the Lord, Holy and
 glorious for evermore. *in his own name*
 his friends be faithfull in what you know, take heed
 to a profession of what you are not, and so you be found
 standing before the Lord, but keep low in meekness and pa-
 tience, standing in the will of God in all things, and all those
 that will not that Christ should raigue over them,
 lay them before the judge that they may be slain, even upon
 the Crosse that is daily to be taken up, for the Crosse is to the
 wild, wilde, heady, brutish nature in you which lies above
 the will of God in you, and oppresseth the pure, now giving
 up to be crucified makes way for that which is pure to
 rise, and guide your minds up to God, there to wait for po-
 wer and strength against whatsoever the light of God makes
 manifest to be evil, and so to cast it off, and so you shall see
 your strength lieth, and who it is in you, that worketh
 death, and the deed, and then you shall be brought into a
 profession of what you have but had a profession, and find the
 power of what you have had but in words, which is hid from
 all professions in the World, and is revealed no other way, but
 in the pure light of God dwelling in you and you in it: take
 heed searching into the hidden things of God, by your own
 words, which is capital, for that which God hath put out of the
 law, and separated it from him, and the things of God
 in his Kingdome are hid from it, and it is appointed for utter
 wrath, accursed from him, and doth oppose him in all
 things, and in all ages, the wisdom of the great men of the earth
 persecuted the pure wisdom of God, and counted it foo-
 lish, and God hath said this shall come to nought; and abiding
 in the pure light of Christ within, you shall see that same
 which in your selves, will be consulting and leading you any
 other then to wait on the pure light, and this hath been

a tempter from the beginning, and hath eaten of the
 forbidden fruit, and that which hath eaten of the
 knowledge, must not eat of the Tree of Life, but that
 dye, and the flaming sword is to this wisdom, directed
 your minds within and waite for a wisdom from above, which
 begins with the fear of the Lord, which is pure, pleasant,
 simple and easie to be entreated, and if you keep your eyes
 you shall see as this growes which is pure, there will be a way
 to that which is spiritual and carnall, and of the Serpent
 as you grow in this pure, you will grow in the knowledge of
 Christ within you, and this is not to be attained by
 without, Lo here and lo there, but onely by keeping your
 within to be invisible, and giving diligent ear to that
 that speaks to the soul and spirit, for the ministry of Christ
 to the spirit in prison, not to the outward, but to the inward
 man, which is led captive and imprisoned, by that Serpent
 wisdom that rules in the outward, and by which it is
 death, which once coming to hear the voyce of Christ, is
 raised from death to life, and then that Scripture is fulfilled
 the dead hear the voyce of the Son of God, and they that
 shall live, and this being once restored to life, is that which
 hath fellowship with the Father and the Son, yea it is one with
 them, and this is that which as it ariseth, overcomes the
 world in you, gets the victory obtains the Crown, for it is the
 promised seed, and heir of all the promised in this life, and
 which is to come, but there is no agreement between the
 the seed of the Serpent, for where ever the Serpent's wisdom
 seeks after, this, it is that he may slay it, but God hath
 from him, and doth hide it out of the Serpent's sight, but the
 seed sees the Serpent where he is, and doth judge him, and
 condemn him, and bruiſe his head, how deep are thy
 secrets, O Lord, past finding out.

(53)

11.

...ing and striving by forms, customs,
and traditions, comes short of that worship
in Spirit and in Truth. The wayes the two
do walk in, viz. the Spirituall and the
naturall, the difference betwixt them, and
how you may know them by their fruits.

...men and women that make a profession, and go un-
der the name of Christians, and say you love Jesus Christ,
whom you profess, that you may be taught by him,
in your ways and worships, and do not suffer your selves
to be deceived any longer by fair speeches, and flattering high-
words, by which you have been blinded for many years, and
do worship God in outside forms and customs, after the
manners and commandments of men, which by imaginary
reasons and consultations they have set up for their own
use, and have made laws to bind the people to observe them,
and to that light shining into the conscience (the throne
of God) and the practices of Christ and his Apostles, and so
have made the word of God of none effect by their traditions,
whether they not you have known the true God, who is
undisputed in Spirit: for whosoever sinneth hath not seen
nor known him: He that saith I know him, and keep-
eth his commandments, is a liar, nor have you fellow-
shipp with him, nor did ever you receive an answer of accept-
ance from him, though you have been worshippers in your
traditions all your time, and have many times asked
for answer from morning till evening, yet no answer,
and herein how much you have resembled those four hun-
dred worshippers in *Sidon* time, if ever your eyes be open, you
will see that the living God is not as the dumb idols to those
who

Eph. 4. 14.

Psal. 94. 10.

Mark 7. 13.

1 John 2. 4.

1 John 2. 3.

1 John 1. 3. 5.

1 Kings 12. 1. 2.

29.

Psal. 65. 4. 5.
Jonah 2. 2.
Ps. 66. 18, 19.
Isa. 54. 13.
Rom. 10. 8.
John 10. 14.
Gen. 4. 5.
Prov. 15. 8.
Pro. 21. 4.
Hag. 2. 13, 14.
Pro. 3. 33.
Joh. 3. 35, 6.
1 Cor. 15. 48.
49.

Gen. 3. 17.

Gen. 3. 15.

Gen. 3. 15.
Gen. 3. 15.
Gen. 3. 15.
Gen. 3. 15.

Exod. 5. 2.

who know him: for whom he accepts he suffers, and
done in all ages, and they are brought into union with
and know him, and how he will be worshipped, not
say, but from him alone, and their worship is not
by the letter, but they are all taught of him, every
measure, and they walk and worship him by his word,
word is nigh them, in their hearts, in their mouths,
they are guided, and they know his voice; but they are
sheep, such as are born again, of the Spirit, not after
of man, but after the will of God.

But there is a Generation whose sacrifice God doth not
accept; whose prayers are abomination, and whose prayers
sin, who pollute all they meddle with, who are hated of
Lord, whom Christ prays not for; for they, their hearts
and all they do are accursed from God, and these are in the
birth children of wrath, and enemies to God. Now all
try your selves, whether you be in the first birth, or you be
again: there is a first *Adam*, and there is a second *Adam*,
they who are in the first, bear his Image, and they who are in
the second, bear his Image, and as is the earthly, such are
that are earthly; and as is the heavenly, such are those
are heavenly, and these are contrary the one to the other,
one being from above, the other being from below, the
the seed of God, the other the seed of the Serpent, and
an enmity is put between them by God, and there can be
uniting them in one, for what concord hath Christ with
of the believer and the unbeliever?

The first man is of the earth, earthly, minds earthly, he
lives in the earth, delights in the earth, lusts after the earth,
covets, contends and sues for it, for his treasure is in the earth,
and his heart is with it, for it is his portion, and his thoughts,
words, and wisdom are all employed about it, plotting and
foretelling how to compass it, and fetch it out of the hands
of others to heap up, but is never satisfied; but is a servant to
it: it is his life, his joy; if it be taken from him, his comfort
is gone: it is his God, and he worships it, and would have
to worship him, because of the abundance of it that he has
got together: for he knows no other God, nor greater

he sees with carnall eyes, & this all his actions : Theſſ. 1. 4.
 he is he that is exalted above all that is called God Gen. 2. 17.
 God in all his commands : When God ſaith, Gen. 3. 47.
 I am God of the Tree of knowledge, for if thou do, thou
 be ſure You may eat of it, and not die, but live be-
 lieveſt thou thyſelf : When God ſaith, Thou ſhalt not be-
 lieve any Creature in heaven or earth, for I am Je-
 ſus Chriſt, and will not have it given to any creature, but
 thou ſhalt be the third and fourth generation; he ſaith, Luke 4. 9, 67.
 thou ſhalt bow down and worſhip me, and thou ſhalt gain by
 being ſerved into the kingdoms of the Earth, and the
 of them, (for there I am Prince) and I will beſtow great
 upon thee. But if thou wilt not, I make a Decree, ſign it
 with my own Ring, and let all my ſervants to act it, that all
 ſhall be cut off out of my Dominions in one day And
 O thou God, and ſeeke to deſtroy his ſeed where it ap-
 pears, he has been his way from the beginning, and is his way at
 this preſent, and here are all you haters, envyers and perſecuters,
 who are doing his worke, and you are acted by him who
 is the Father from the beginning.

Heſter 3.

 1 Cor. 15. 47
 Col. 1. 15.

Pſal. 23, 14.

Phil. 3. 8.

 Ju. 16.
 Ads 14. 16.

to rail at him, & cries against him in multitude, Away with him, it is not fit he should live, for he breaks all customs and traditions, which we and our Fathers have lived in so many Ages, and turns the world upside down, but being blind, they know not that the Lord is in him, who counts all the customs of men then vain, and overturns Kingdoms and Nations at his word, thereby makes way for him to reign whose right it is.

The first man worships a God at a distance, but knows him not where he is, but by relation from others, either by writing, and as he receives his knowledge of him from his worship towards him is taught by the precepts of men, if men, on whom he depends, command him to go to his house, he goes, if they command him to pray, he prays, if they command him to sing, he sings; if they bid him kneel, sit, stand, fast, or feast, he doth it, and here he has fellowship with men, and doth as his neighbours do, or what he calls brethren, if he be got into a more strict form, and for any command from God binding to these, or any communion with God, or answer of acceptance from him, upon any performance, he looks for no such thing now in these times, as though God was not now the same to his people that he has been in all Ages. And thus in vain doth he worship, receives for Doctrines the commandments of men, and so upbraids and plead for a customary worship in a form of tradition, which he is resolved to practise as long as he lives; but as for any fellowship with God, or knowledge of him, or overcoming the body of sin, or growing up toward perfection, he looks for none while he is here; but he hath set up his Stand as far as he intends to go, and if any go any further, or witness any more than he knows, he accounts it blasphemous, and cries out against it, as a thing not to be suffered, and with carnal weapons would force all to his light; but who have eyes open see him to be blind.

The second man worships a God at hand, where he dwells in his Holy Temple, and he knows him by his own word from his dwelling place and not by relation of others, and thus he is known by men of God always knew him, for as Abraham did not know him by what he had spoke to Hagar, nor the prophets by what

Act 16. 20. 21

1. John 2. 4.

2. John 3. 6.

Mat. 29. 13.

Matth. 19. 6.

Mat. 6. 1.

John 4. 24.

2. Cor. 6. 16.

3. Cor. 6. 17.

nor the Apostles by what he spoke to
 the Saints by what he spoke to the Apostles;
 therein both the witness within himself, and there-
 in that God is true, and therefore Christ exhorts
 you yourselves, and the Apostle exhorts the Saints
 to the appearance of Christ in themselves, and to wait
 for him in their hearts and they knew themselves
 to be anointed in the Spirit that he had given them and
 that is born of the Spirit, and by the same Spirit that
 God dwelling in him he is taught how & where and
 in what manner he will be worshipped, and he knows what
 he should do in spirit, and he prays in the spirit,
 and he hath an Ear open to hear what he
 should do, and he Feels of far things, whereby the
 inward and feeds, not the lust, he Feels the inward
 with our Communion with God, and getting victory
 over the World and the Devil, and as he comes into public
 he is changed into the Image of the Lord from glory to glory,

the first man is naturall and carnal, and knows not the things
 of God, what he knows naturally as brute beasts, and
 when the flesh corrupts himself, and doth all his knowledge
 corrupt ends, he heeds of learning, and tongues which are
 small, and thus he is able to defraud and oppress and over reach
 his neighbor, to revenge his covet and heap together things
 for corruption, and with the same naturall knowledge
 he steps into the Throne of Christ and judges of
 the invisible things of God, comparing spiritual things
 with the things of the world, and thinks none knows more then he, but knows
 nothing as he ought to know, yet with this knowledge, and
 power he hath, got in the earth, he sits as judge and con-
 demns the innocent, and lets the guilty go free, for being spi-
 ritually blind he calls evil good, and good evil, and his seat is
 in the powers of the earth, and there he sits as Lord from the
 beginning, bearing rule by his meane, and here he exerts

Gen. 1. 1. 2.
 Hosca 1. 1.
 1 Joh. 3. 2.
 1 Pet. 1. 10.
 Gal. 4. 6. 7.
 Joh. 16. 13.
 Joh. 14. 26.
 1 Cor. 14. 5.
 Revel. 2. 7. 17.
 17. 29.

Rom. 8. 29.
 2 Cor. 3. 18.

1 Cor. 2. 14.

Jude 10.

Mat. 20. 25. 26.
 his Like 22. 53.

How the subtiltie of the Serpent workes
children of disobedience; and how he
where he sees the image of the Prince
appear, to smother and strangle the
Jesus.

Coll. 3. 10, 11

O Thou subtil Serpent, why dost thou so rage
Of the Lord, when he speaks in his own, whom
redeemed, and why art thou so and against his Image
it is renewed and doth appear, in whom he hath begotten
himselfe: Thou hast long uttered thy voice, in open house
blasphemous swearing, cursing, lying, flandering, railing,
accusing, scorning, and all manner of evil speaking,
brought forth thy image in thy Children, in persecut-
ling, stoning, mocking, imprisoning, covetousness, drunken-
whoredoms, thefts, and all manner of evil works and deeds
darknes; thou hast long reigned as King on earth, and in man-
ly hearts and carnall minds, and there hast shewed forth
enmitie against God; and in such thou art exalted above
that is called God, and hast got thy will upon them, and
brought them to fall downe and worship thee, for thy
pride looks much after, and as thou hast divers colours, so
lookest for divers kinds of worship; and where thou art
in greatest glory, there thou lookest for greatest worship, and
those who will obey thee herein, to them thou givest large por-
tions of great things in the World, and they shall be crowned
in thy partiall Kingdome, but there is a seed, thou couldst ne-
ver bring to fall down before thee, though thou hast often
tempted it, and divers wayes, sometimes by great threatenings
event to destroy the whole seed at one blow, as in *Hannibal* to
Marcus and all the seed of the Jewes because he would not
worship thee, and sometimes by great promises and large of-
fering proffers, as unto Christ the Son of God, shewing him
all the riches of the world, and the glory thereof, saying, all

Rom. 8. 7.
2 Thes. 2. 4.
Esther 3. 1. 6.
Esther 5. 9, 13
Esther 6. 13.

Esther 3. 6.

Mat. 6. 8, 9.

Give thee if thou wilt fall down and worship me, but
 that which is appointed to bruise thy head, and lay
 thee in the dust, and the voice of this seed is terrible to
 thee, for it never speaks good concerning thee, and
 this seed is Christ who is risen in his Saints, to dis-
 troy thy Kingdom, by the sword of his mouth,
 by the brightnesse of his coming, for he speaks death to
 thee, he speaks, and declares the Kingdom to be death,
 and thy works to be dead works, and that all
 shall be led to the chambers of death, and that hell, death
 and damnation are the portion of all whom thou deceivest, and
 that is the broad way, but where ever the seed of God
 holds forth life, and leads into a way of life, works
 of life and power, for it is the light of life, and leads
 to eternal life, and as this light ariseth, it discovers thee, not
 within, but also sees thee, where thou art in the world,
 brought to lay thee open to others, and all thy deceive-
 ments, and to judge and condemn thee; and this is the
 light where he is, he is the light of the world, and judge of
 the world, for the Father hath committed all judgement unto
 him, and he judgeth thee in and by his Saints: And now
 thou hast plainly, that if he do but speak and the creature hear,
 then he will discover all thy subtilties, and redeem
 thee under thy power, by which thou hast deceived the na-
 tions, and ruled over them for many generations.

And therefore now thy designe is to stop his mouth, that
 he may not speak under pain of imprisoning or killing the body
 when he speaks, and if that will not prevail, then thou
 wilt teach people not to believe that it is he that speaks in
 the name of God, calling it Blasphemy for any to confesse him, to speak
 of him, or dwell in them now.

Thou cursed crooked winding Serpent, more subtile then
 the hounds of the field: this was thy way amongst the pro-
 phetie knowing Jewes, when this seed first appeared in
 the world, to make them believe, that it was not he who was the
 Saviour of the world, he was too poor, too plain,
 too mean a body, to be King of Israel, ye know this
 from whence he is, a Carpenters Son, and his kindred are
 with

Gen. 3. 15.

1 King 22. 8.

2 Thel. 2. 8.

Rom. 8. 6.

Mat. 7. 13.

1 Cor. 2. 15.

1 Cor. 6. 2, 3.

Prov. 26. 25.

26.

Rev. 12. 13.

15.

Joh. 9. 21.

Joh. 6. 14.

Mat. 21. 14.
Joh. 7. 48, 49.

Mat. 21. 35,
36.

Gal. 1. 16.
Mat. 11. 27.
1 Cor. 2. 14.
Heb. 1. 2.

Col. 2. 10, 11.
2 Cor. 4. 4.
Pl. 58. 4. 5.
Eze. 4. 20, 21.

(343)
with us, and none believe on this man, but fathers
and Children, and a poor people that know not the
they are accused, but when Christ comes, they
will own him and believe in him: thus by perswading
look for great things at a distance, a Christ to come
appear more glorious to their carnal eyes, thou
them to crucifie the Son of God and Redeemer of the
But now that the History of Christ being come, and
suffered, and is risen again, is generally believed, the
signe is, to perswade people that it is a thing past
and sets them off to cry out against the Jews for killing
and *selling* for betraying him, and thus sets one of thy
to cry out against another, making these believe that
in a better condition then their fathers, when they
found in one and the same work, killing some, insulting
others, mocking, stoning, beating, and shamefully
ing others and to keep them on in this work, perswading
them that it is not Christ they persecute now, for Christ is
Heaven, and sits at the right hand of God; and how can
bein his people now? he doth not appear in any more
speak in any now, neither is there any Revelation; as was
in the Apostles time, and the Saints of old witnessed
things; but it is blasphemy for any now to confess
these dayes: and thus thou beguilest carnal man led by
reason, to look for a carnal Christ-like themselves, who
but be in one place, or person; as though God had
found some new way to speak to his people and not by his
and all this is to put out the light, lest thou shouldst be
covered: for thou rulest in darknesse, and by darknesse
est thy possession, amongst those whom thou hast blinded,
where Christ is revealed and known, he is known to be
tual, and not carnal: not limited to one place, but
heaven and earth, is all, and in all this, but not seen by
carnal man, though he be the light of the world, for
of this world hath blinded the eyes of the world, that
cannot see him, for he is a mystery to them, and hid from
their carnal wisdom, neither can they hear his voyce, for
are not of his sheep, but are as the deaf adder; but to

Rom 6.10,
21.

any, but to suffer all the verities, rage and malice of the
persecutors, and are led thence forth triumphant
walking their robes, and make them victors in the
Lamb, and thereby they are enabled to break down the
ruin above them, and stand upon them, and thus the
of God is fulfilled in his people, and thus it witnesseth
and they know that they are redeemed and let from
and death, even by the power and virtue of this
raised up in them, to rule in them, and is their
Judge and Lawgiver, their light by which they see
deceits, whereby thou deceivest the nations, and leadest
in sin and filthiness, persuading some, that Christ
and hath redeemed them among the rest, though
it not, but still lives in their sin, yet if they have
fession, and go under the name of believers, and come
the Lord as his people, in outward performances, though
have no witness within themselves yet all their sin are
fied; for past, present and to come.

2 John 5.10.

And lest they should boast of it, thou feedest them with
letter, to steal that which Christ in Spirit witnesseth in
Saints, in whom he dwelt, but never yet in them; and
by applying the promises of the righteous unto the wicked, en-
courageth them to live in sin without fear; and this Doctrine
thou broachest amongst thy Raving crew, and so preachest
liberty to the lusts of the flesh, a Doctrine well pleasing to
first birth, and therefore so easily received, and cried up by
many in these dayes. But if the judgement of God be
felt upon the hearts of any, and they find that there can be
peace with God while sin stands, then thou hast another way
to deceive them, persuading them that though it be sin, and
only sin, that breeds their peace with God, yet what peace
have they against it of themselves, they must look for
(which will always be to come) when they shall have power
given in an easier way to overcome sin, and never take the
cross, nor deny their own lusts, nor have their own
crushed, and thus by tempting them to ease out of
tion past, or to come, keeps them from finding that
condition, and tender of Christ within them, who by his

and cast them out of sin and filthiness, and to witness re-
pentance within themselves.

And thou, thou pervertest, that none ever was, or ever
shall be free from sin, while they are here, and that it is a vain
thing to strive for it: and that they are but Pharisees who
try to shame their neighbours: and that God
will not shame them, but to talk on, and he who
is the Sun, free from sin, and to discover sin, is by
his light a cloak for sin, and an encouragement in sin: and
thou gatherest up all the failings of the

Joh. 3. 6, 7, 8.

which are written as warnings for all that come after,
and thou do the like, and these thou usest to encourage them
in sin: for this is thy cursed language. Did not David

John 8. 44.

sin? Did not Peter sin? Did not Noah sin? And am I bet-
ter than they? And thou thou, who by sin at first didst stamp
thy image on the creature, and to work a separation betwixt
man, so by sin thou upholdest thy image and the fe-
deracy, for sin is begotten by thee, and thou art the Father
of sin and filthiness, and thou art the glory of thy Kingdom
in sin and filthiness, and thou art thy children's delight

Dan. 12. 1.

Dan. 2. 34.

for the day of thy tor-
ment: for now Michael our Prince, who stands
for the children and people of God, is arisen against thee,
and will break thee and thy image in pieces, and thou shalt be
cast down into the earth, and thou shalt be
cast down into the bottomless pit, and shalt decay, the
worms shall devour thee, and thou shalt be
discovered, and the Beast and
the False Prophet, by whom thou hast deceived many, shall
be cast into the lake of fire, and thou shalt be
tormented for ever.

Rev. 10. 10.

And thou, thou, who art the
Father of sin and filthiness, and
thou art the glory of thy Kingdom
in sin and filthiness, and thou art
thy children's delight for the day
of thy torment: for now Michael
our Prince, who stands for the
children and people of God, is
arisen against thee, and will
break thee and thy image in
pieces, and thou shalt be cast
down into the earth, and thou
shalt be cast down into the
bottomless pit, and shalt decay,
the worms shall devour thee,
and thou shalt be discovered,
and the Beast and the False
Prophet, by whom thou hast
deceived many, shall be cast
into the lake of fire, and thou
shalt be tormented for ever.

IV.

IV.

A caution to all who shall be found persecuting the righteous, not suffering the Spirit to speak, which boldly and manfully speaks without flattery, be raised up above, fears not him who can destroy the Body, and can do no more, but God.

Take heed ye men of the earth, how you contend against the Lord; and how you speak evil of the things ye do not: why do ye imagine a vain thing against the Lord, against his anointed? by your rage you shall wear your strength as leaden: He that sits in Heaven shall laugh, the Lord shall have you in derision, he will set up his King upon his holy hill of Zion, without your leave. Did ever any strive against him and prosper? he will break you with a rod of Iron, and will crush you in pieces like a potters vessel: be wise, take heed, fear and tremble before the Lord, lest his wrath kindle against you, and you be consumed in his anger. Woe to him that strives with his Maker, let the pottereds strive with the potterers of the earth; shall the clay question the work of the Potter? shall ye forget your selves, while you are contending against him? you are exalted, and have forgotten that you are but dust, and must to dust again; you were not to oppose the Lord in his works, but to humble your selves before him. And know ye all ye proud ones of the earth, that God is now exalting his own Son to be King above the Throne of David, and of the increase of his government and peace there shall be no end, for he shall order his Kingdom himself in judgement and justice for ever; but we are

Psal. 2. 1, 2.

Psal. 2. 4, 5.

Psal. 37. 13.

Iob 9. 4, 12.

Isai. 45. 9.

Isai. 29. 10.

Isai. 2. 10, 11.

22, 13, 17, 18.

19, 20, 21.

Isai. 9. 6, 7.

that day, for the day cometh that shall burn as
and all the proud, and all that do wickedly, shall be
and the day that cometh shall burn them up, and
neither roote nor branch, yea, who may abide the
burning, and who shall stand when he appears? For
refiners fire, and Fullers soap, and shall sit as a
purifier of silver, and shall purifie the sons of
all you must passe through the fire, and all your dross
shall be consumed, your high looks, and great swelling
shall be found dross, and is for the fire.

Mal. 3. 2, 3.

go about to limit the holy one of Israel, what
and how he must make himselfe known to his
and by whom, God will never come your way, for
ways are not his wayes, nor your thoughts his thoughts,
are contrary to the other. Oh, vain man shall he

Job 41. 21.

understand with the Almighty instruct him; he that re-
God let him answer it. What art thou that questions
the Lord, or his way? Thou art of that brood
came to ask Christ by what authority he did those things
he had sent him to do; and because thou must not en-
the secrets of God by thy Serpents wisdom, thou wilt
and persecute them in whom it is revealed, as they did,
wouldst thou but look back, and search the Scriptures,
shouldst find thy generation all along from Cain to thy
for all particulars are of that Serpents brood.

Job 40. 2.

may be thou wilt own all that generation to be of Cain,
come to thy self, and then thou wilt deny that thou art
that brood, and yet art found acting in the very same
and herein thou differest not at all from the rest.
would all deny it even from the first. For when
asked Cain where his brother was? said he knew not.
my brothers keeper? when as he had slain him. And
scribes, Pharisees, and chief Priests garnished the sepulchres
Prophets whom their Fathers slew, and said, Had we
in their dayes, we would not have killed them, and at
any time were they consulting to kill the Son of God, to
whom all the Prophets bare witness. But as the Devil
murderer from the beginning, so he was a liar
from the beginning. But though thou wilt not own

Gen. 4. 6.
Mat. 23. 29,
30, 31.

Isa. 3. 15.

Isa. 29. 20, 21.

Hos. 5. 14

1 Pet. 2. 17.

Psal. 37. 12.

Isa. 14. 15.

Isa. 29. 13, 14.

Isa. 30. 29,

10. 11.

own thy self to be of the Devil: yet thy actions declare
 face before Men and Angels, that thou art not of God:
 ever any that was of God forbode any to speak against
 the Lord Jesus, whom he sent to declare his will? Did
 ever imposition lay for it? Did they ever beat, or
 revile, or hate any? Did they ever rail, or slander
 reports of any? or seek false witnesses against them,
 ever oppress the stranger because he was a stranger, or
 shew to prison when they found them, because they
 them not though they never did them harm? And then
 way for their further oppression, to have their Agents
 to seek out any, who will witness any thing against
 so lay snares and traps for the simple and harmless men
 was of thy generation in *Isaiah's* time, and God plagued
 for it, as saith the Prophet, *The servants ones are*
murdered, and the corners are consumed, and all that
iniquity are cut off, thus make a mad as offenders for ever,
lays a snare for him that reproves in the gate. Now all
 will be found in this practice, take heed, repent before
 righteous God will judge righteously, he is no respecter
 persons, and he knows all your secret plots, and who
 against: you may hide things from men, but wo unto
 this dig deep to hide their counsel from the Lord, and
 works are in the dark, and they say, *Who search us?* and
 knoweth? Surely your turning things upside down, shall
 esteemed as the Pottery clay, and God will overturn
 you, and bring all your plotting wisdom to naught. O con-
 sider what is become of the persecutors of old? Did we
 find them out and plague them for it? and dost thou
 escape his hand? Thy thoughts are vain, and will decay,
 the Lord will set a mark upon thee, thou that art a pretence
 of the messengers of the Lord, *Give ye, saith the Lord, ye*
in a book, that it may be for times to come, for ever and ever,
this is a rebellious people, false children, that will not hear the
law of the Lord, which say to the Seers, See ye, and will not
hear: prophets see to us no right things, speak smooth things,
prophecie deceit. Now see if it be not so in thee, if thou
 findest out eloquent words to please the ears of men, and

in words, but when they have done, joyn with
 in his wicked wayes as pride covetousness, oppre-
 sion, rioting & such like & so become men plea-
 sure. Prophets most fit for them that love their lim-
 have their minds crost. *Micah* saith, in his days
 and one that will prophesie of wine & strong drink,
 most fit for this people; and these Prophets that
 persecution, nor ever turne away from their sins. But
 with a true message from the Lord, and declare his
 come against all sin and filchines, and witnesse
 all the ways of the wicked both in word and practising,
 with such a fellow from the earth, it is not fit he
 for he judgeth all but himselfe, send him to prison, *Acts 21.21.*
 out of our coasts, what hath he to
 who sent him, or what is his authority? I love *King. 12.3.*
 he never speaks good of us, but evil. O friends,
 know whom thou strivest against thou wouldst
 him it is hard for thee to kick against the
 art not against man but God.
 know, that no prophesie of old ever came by the
 but against the wills of all men in the world, both
 sent, and they to whom he was sent. But who hath
 will for there is a necessity laid upon such as are
 him, & wo unto them if they go not. And they who are
 are no Hirelings, neither do they come with *What*
 but they must witnesse forth freely what *Cor. 9.16, 17*
 revealed in them, though they suffer for it, but this
 unknown to *Babylons* Merchants, who buy, sell, and *Revel. 18.11.*
 money, neither is it known to the world, for if it were
 would not hate and persecute it, but they that are sent by *1 Cor. 2.8.*
 have beene hated in all ages, and it is the same now, else
 the Scriptures be fulfilled, but O men take heed
 their doest thy power is limited though thou know it
 but kill the body, and the soul shall live, thou *Mat. 10.28.*
 the body, and the spirit shall have liberty out of
 and therefore Christ bids his not to fear such who
 so farther, and it is so, for they who are kept close in o-
 Christ are kept out of the fear of man, for saith the
 Lord,

Isa 51.16.

Isa 54.16.

Lord I ever I am he that comforted you, who shouldst be afraid of a man that shall be as grass, and forgetteth the Lord that hath stretched forth the heavens and laid the earth, and hath feared every day because of the oppressor, as if he were ready to destroy, and the fury of the oppressor, but saith the Lord, I have put into thy mouth, and have covered thee with the mantle, behold I have taken out of thy hand the Cup, and thou shalt no more drink it again, but I will put a hand of them that afflict thee, which say to thy down that we may go over thee, and thou shalt land as the ground, and as the street, to them that go before take heed you that tread the poor, and tread your feet, repent, repent, your day is coming on, for the Lord will avenge the poor on him that is too hard on him, and how canst thou stand at the day, when thou shalt come weak as another man, and no false pretence accepted, thou must be judged according to thy works, Oh that you had hearts to humble your selves, O Lord, that ye might find mercy at that day, for we pass through your own will.

V.

A call to the world, to repentance, and the confessed condition that men lie in, professing much but practising just nothing but pride, wantonness, covetousness, and yet calling themselves with large professions, and call themselves Saints, and so all these things profess the truth, and live in a right

that you may be hid in the day of his fierce wrath, and
you away, and there be none to deliver.

God is against you, you Drunkards, who make

Isa. 58. 1, 3. to pour in strong drink, abusing the Creature to
lust, which God hath given to be used moderately
Joel 1. 5. in righteousness, for the sake of the creature
Ezra 7. 25. which he hath given you, and which he hath

Isa. 58. 1, 3. made you strong enough: and herein you have your selves
and they that rise up in judgement against you

Ezra 5. 11. you, who do you that are mighty with
Hab. 2. 15, 16. strength to mingle strong drink: Whom you shall
that you may follow in the way of the Lord, and

till will I name them: The Lord is with you, and
Cup to his Neighbour's mouth, that make him stumble,
keels he may appear, and shall be crying

this is your glory, which is your shame, and you all
pious, you knew your selves another Creature,
the name of the Lord, who was accused for his

Gen. 9. 22, 25 the curse is upon you, which you have
and lay to heart in your sinfulness, and you shall
mation to the Lord, and you are ignorant of his

the works of the poor, even in the eyes of God: I speak
without practice, and you must account for your
ship.

Ps. 19. 29. God is against you, you that say to him, I will
Come to take the name of God in vain, and live in open
of his Commandments: you who are not ashamed to

Prov. 3. 34. God name of God in open Treason, and to make
Jer. 23. 10. the curse upon the Land, and every man shall
Zech. 5. 3. the Lord mourn, and God will not hold you
Mat. 5. 34, 35. the Lord mourn, and God will not hold you

James 5. 12. poor, repent, the curse is towards you, you that are
Plalm 95. 10. regards not the Commandments of Christ, who hath
Jeremy 5. 7. all that say to him, I will, and you shall be

Exek. 34. 16. were come to you. How is he that is a man, and
you stand before him at the day of judgement, and
to speak contempt, and to say, I will, and you shall

the day is at hand, which it will be so, that the Lord
shall be with you, and you shall be

Isay 18. 14.
15. 12.

Isay 18. 14.
15. 12.

Luke 6. 15.

Isay 14. 11.
12. 13. 14. 15.
Isay 28. 22.

Prov. 1. 22.
Isay 57. 3.
4. 5.

1 Cor. 10. 7.
Isay 52. 11.
13. 14.
Prov. 16. 4. 5.
Job 21. 30.
Prov. 11. 21.

Prov. 11. 11.

Isay 3. 15.

Isay 5. 8.

*the cursed condition of conceited ones,
who are wise in their own eye.*

O thou that art wise in your own eyes, and proudest in your own sight; you that think to understand all things of God by your carnall wisdom; and yet will not reveal his secrets to your serpentine wisdom: for you speak evil of it where it is revealed, though your wisdom is of the earth, and feedeth you as the Serpents meat: by your wisdom you reach your brethren, oppress the poor to get you selves great in the earth, and thereby make your brethren by it you can go to Law and beg your brethren for titles, to fulfil your own wills, you can deceive the simple and harmlesse man, and make him a laughing stock when you have done, by it you can put a millstone on your back, and when the morning is come you can practice against those whom you envy.

Do you think that ever God will reveal himself to this wisdom by any other wayes then in wrath from Heaven against the wickednesse and unrighteousnesse of this wisdom? nay, the secret of the Lord are with them that fear him, but there is no secret of the Lord where this wisdom riseth. But you are wise in your vain mind, and think you know much, when you know nothing yet as you ought to know? For (saith the Lord) *who is a wise man amongst you, and ended with knowledge, let him shew out of a good conversation, his works of wisdom.* Your works that proceed out of this kind of wisdom is within, that wisdom that is within, is pride, scorn, lightnesse, and wantonnesse, swearing, covetousnesse, self love, envy, hatred, deceit, backbiting, flandering, and evil speaking, lust and excess, strife and contention, persecution, or any other unclean or filthy practice.

Isa. 44. 21.
John 14. 12.
Jude 10.

Isa. 64. 25.

Mica 2. 1, 2, 3.

Rom. 2. 18.
Jam. 3. 13.

Job 14. 4.

practise, doing to others that which you would not have
to do to you; that wisdom is of the Devil, and not of God.
Now this is the wisdom the world drives after, and is
earthly, and by which you think you know the most impos-
sible things of God. And thus the wisdom of the earth,
which riseth out of the earth, and feedeth on earth, is
climbing up to the hidden things of God, and is the
heir of two Kingdoms. But saith the Apostle, *if ye
are envious, and strife in your hearts, glory not, and
against the truth.*

Jam. 1. 16.
11. 16.

This wisdom descends not from above, but is earth-
ly, and devilish. For where envy and strife is, there is
falsion and every evil work: but that wisdom which
is from above, is first pure, then peaceable, gentle, and
easy to be entreated, full of mercy and good fruits, without
hypocrisie. Now you who think you are the heirs of
wisdom, try your wisdom by these marks set down by the

Jam. 3. 17.

Apostle, whether it be given you from above, or from the
Serpent, arising out of the earthly part within you. Is
your wisdom as theirs forth of a good conversation, the
fruit of meekness? Is it pure? Is it peaceable? Is it easy
to be entreated? Is it full of mercy and good fruits,
without partiality and without hypocrisie? If it bring forth
these fruits, it is from above, and God will own it, and
revel his secrets to it, even the hidden things of God. But on the con-
trary, if it be that wisdom that brings forth bitter envying,
strife, and every evil work, vain glorying, and lying against
the truth, the Apostle saith plainly, *It is not of God, but
earthly, sensual, and devilish; and this wisdom must never
enter into the Kingdom, but it is of the Serpent, cunning like
all creatures, more subtle then all the beasts of the field, in
eating the forbidden fruit; the judging of good and evil by
knowledge, creeping into the earth, and earthly things feed
the belly, feeding on dust, and delighting in things that are
hid and away, painted on the outside, decking also with
curiously invented (Serpent-like) by this wisdom, and
deceitful lusts, with curious devised dishes, Devil-like, cunning
and plotting to get riches right or wrong, so that you can be*

Jam. 1. 22.

Jam. 3. 15.

Jam. 1. 22.

Jam. 1. 22.

Jam. 1. 22.

the compassion of the Law of the nation, never
 be guided by that true Law of God within
 which would lead you in all things to do as
 the wisdom of men is not subject to the law of God,
 for it is dark to it, and you deceive your selves
 think to find out the mystery of the things of God by
 your wisdom, for God hath hid it from your eyes, and the
 wisdom knows not God, for God hath turned their
 wisdom into foolishness. And, such Christ, I think that
 Lord of Heaven and Earth, that I have just hid these
 things from the wise and prudent, and revealed them to babes.
 God hath hid them in Christ, and none comes to Christ but
 who are of the new birth, not flesh and blood, but of
 the spirit, such only enter into the mystery of the
 kingdom, by the Door in all the strait way, through the
 which your Serpents wisdom would not willingly
 enter, for if it do, it must be slain, and you must become fools
 to be wise, that you may be wise, you must enter as a lit-
 tle child, or else you cannot come there; for it is revealed to
 the only: your wisdom that you so much boast on, must
 be killed and die, and a new wisdom must be given you from
 above, which begins with the fear of the Lord; for the fear
 of the Lord is the beginning of wisdom, and to practice it is
 understanding: and when you once come to own this true
 wisdom which is of God, then you shall see the world, who
 so highly applaud you for your wisdom, before, will now
 be fools and madmen, for that wisdom which they do
 so much prize shall be cast behind thee, and then thou shalt witness
 the scripture fulfilled, when God hath destroyed the wisdom
 of the wise, and brought to nought the understanding of the
 mighty, where is the wise, where is the disputer of this world?
 the world by this wisdom knows not God, nor ever shall
 for God hath chosen the foolish things of this world to
 confound the wise, and weak things to confound the mighty,
 when thou shalt see that wisdom, not to be of this world,
 which the Princes of this world, which come to nought,
 know not, the wisdom of God which is a hidden mysterie, which
 none

Rom. 1. 21.
 Rom. 1. 21.

1 Cor. 1. 20,
 21.

Mat. 11. 25.
 Loh. 3. 35.

Luke 18. 17.

Iob 8. 28.

1 Cor. 1. 19,
 20, 21.

1 Cor. 1. 25,
 27.
 1 Cor. 2. 6,
 7, 8.

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